WORK OF THE HOLY SPIRIT.

BY

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INTRODUCTION BY REV. L. L. PICKETT.

PRICE: CLOTH, 30c; PAPER, 15c.

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PICKETT PUBLISHING CO.
Louisville, Ky. Greenville, Texas.

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CONTENTS:

Introductory 9

CHAPTER I.

The Irremissibleness of the Blasphemy Against the Holy Spirit 13

CHAPTER II.

The Diabolism of the Spirit's Work, the Unpardonable Sin 16

CHAPTER III.

The Holy Spirit, the Illuminator of All Human Spirits 19

CHAPTER IV.

The Holy Ghost as a Convictor 21

CHAPTER V.

The Holy Spirit, the Donor of Repentance.....23

CHAPTER VI.

Faith Is a Fruit of the Holy Spirit 27

CHAPTER VII.

The Holy Spirit, Our Regenerator 29

CHAPTER VIII.

The Holy Spirit Our Sanctifier 31

937

CHAPTER IX.
The Holy Spirit Our Perfector 33
CHAPTER X.
The Holy Spirit Our Establisher 34
CHAPTER XI.
He Is Our Invigorator 36
CHAPTER XII.
He Will Settle You 38
CHAPTER XIII.
The Holy Ghost Our Comforter 40
CHAPTER XIV.
The Holy Spirit Our Glorifier 42
CHAPTER XV.
The Holy Spirit, the Revelator of the Jews.....43
CHAPTER XVI.
The Holy Spirit, the Dispenser of the Nine Graces; Executive of the Redemptive Scheme 47
CHAPTER XVII.
The Holy Spirit as a Dispenser of the Nine Gifts....54
CHAPTER XVIII.
How Shall I Receive These Gifts?.....72

Pursuant to the request of our excellent Brother, L. L. Pickett, author of many good books, editor of *The King's Herald,* sweet singer of Israel and able holiness evangelist, of Wilmore, Ky., we write these pages, which with all my 22 books are lovingly dedicated to the holiness people in all lands. *Bebreshith bara Elohim hoshamarim reharets*—In the beginning God created the heaven and the earth. Gen. 1:1. You observe in the above quotation the Hebrew the word *Elohim,* which is the plural of *Eloah,* God. Consequently it literally means Gods, and is in harmony with the subsequent statement, "Let us make man in our own image and likeness;" thus clearly revealing and confirming the great Bible doctrine of the Divine Trinity. In the days of Moses the world was all wrapped in the fogs of polytheistic idolatry, which it was the great work of the Bible to antagonize, refute and overthrow, in order to establish the great monotheistic truth in all the earth and reveal to the people the one God who created and upholds the universe. In the face of this great and patent fact, Moses opens the record, revealing God by the word *Elohim,* which is in the plural number, and upon a superficial reading would seem to confirm rather than refute the Pagan polytheism of many gods, which Moses and all his inspired successors fought with desperation all their lives. This fact illustrates the peculiar prominence of the Divine Trinity and Unity throughout the Bible. While we must never

forget that there is but one God; we must constantly keep before our minds the glorious panorama of His three personalities, the Father, the Son, and the Holy Ghost, and also remember that in the plan of salvation the Holy Spirit is the Executive of the Trinity.

INTRODUCTORY.

The personality, presence, power and operation of the Holy Spirit constitute one of the greatest of all scriptural themes. When we neglect the Spirit and His work, we grieve Him and insult the Father, whose messenger He is, and the Divine Son, by whose grace He operates in the hearts of men. It must be remembered that the Spirit is God. He is not simply an emanation or influence proceeding from God, but He has in His own blessed personality the very essence of Godhood. He is omnipotent, omniscient, and omnipresent. In Him dwells all the fullness of the Godhead, of which He is the executive. Sins against the Father and against the Son may be forgiven, but the blasphemy against the Holy Ghost shall not be forgiven in the present age, or dispensation, nor in that which is to come—the Millennial. There is a class of people in our times, who deride the personality of the Spirit and who have been heard to say many grievous and insulting things concerning Him. They deride His operation in the hearts of men and ridicule the joyous and exuberant manifestations of those who, filled with His presence and power, rejoice aloud and praise God as did the disciples at Pentecost. (Acts 2). Such ridicule is not aimed at men, but at God. When His personality is denied and His operation condemned, when His glorious power is rejected and His work ridiculed, while upon His very name is heaped insult and contumely,

we may be sure that the sin against the Holy Ghost has been committed, and for the blasphemer there is no hope of pardon or salvation. Men in the pulpits of Kentucky and elsewhere have, in their low conceptions of the Divine Spirit and His work, and in their carnal hatred of His glorious presence and power, been known to peep under the benches, and, with bland smiles, assert, in what they deemed a facetious witticism, that they were hunting for "that little fellow" called the Holy Ghost. Such wickedness is base in the extreme, and is born of an infidelity that would disgrace Bob Ingersoll and his tribe. Such low blasphemy is intolerable and no congregation of real worshipers should allow it to go unrebuked.

Let the pulpit and the reverent pew everywhere condemn such wickedness in no uncertain tones, until it shall slink away to the saloons and gambling hells, whence it originated and where it belongs. Men guilty of such profanity may not be recognized in the ranks of the gospel ministry, nor are they worthy of membership in a Christian church. They are wicked at heart, irreverent in spirit, and blasphemous in speech. Of course they should not be allowed to preach, nor should a God-fearing people give them the endorsement and sanction of their presence, when they thus besmirch the gospel of Jesus from the pulpit.

The baptism of the Spirit is essential to true spiritual power, Luke 24:49; Acts 1:8. Preaching without the Spirit will degenerate into scientific lecturing on worldly themes. Pulpit orations so delivered are not the gospel of the grace of God, but are simply the de-

clamations of men. When the Spirit is turned from the pew, congregations sit during prayer, and hire giddy and thoughtless singers to perform before them,—and that commonly in an unknown tongue. I once heard a choir in a large Methodist church sing. I was so near them that they could have easily laid their hands on my head, and yet, with the closest attention, I was absolutely unable to determine one single word that was uttered. At the end of their performance I had no idea as to whether they had sung in the English, Latin, or German language. I could not distinguish one word. How will a pastor and people meet such a farce as this at the bar of God? There is not the first element of worship in the whole proceeding. It contains no inspiration, no spirit of devotion, and no real intelligence. Who can conceive a Pentecostal church, under the ministry of Paul or Peter, sitting with closed mouth, while such a theatrical performance was enacted before their eyes! Let such vain and empty nothings be relegated to the dark ages, while the congregations of worshippers, filled with the Holy Ghost, shall sing to the glory of God, "with the spirit and with the understanding." 1 Cor. 14:15.

In these pages, the hand of Bro. Godbey will be readily recognized. He is widely known as a gospel minister, whose words have received power and endorsement from the Holy Ghost. Thousands have been blessed under his apostolic ministry and through his writings, who will rise up and call him blessed in "that day." May the Divine Spirit continue to bless and use him to the end, and may His light shine through these

pages upon the many wherever the book shall be read. In the Love of the Spirit, I am the companion and fellow-worker of every earnest follower of our Lord Jesus Christ.

L. L. PICKETT.

Wilmore, Ky.

WORK OF THE HOLY SPIRIT.

CHAPTER I.

THE IRREMISSIBLENESS OF THE BLASPHEMY AGAINST THE HOLY SPIRIT, MATT. 12:31, 32

Follows as a logical sequence from His executive office in the Divine Trinity. God the Father sits upon the throne of the universe while millions of worlds encircling flaming suns, responsive to His sovereign mandate speed their precipitate flight on their never tiring journeys through the void immense. The Son sits upon the mediatorial throne at the Father's right hand interceding for the guilty millions of a lost world, and sending His Spirit to shine on every human spirit in all the earth. Man was created on the high plaitn of human perfection. From this he fell, tumbling down millions of miles into the deep, dark abyss of sin, misery, wretchedness and woe. While the stupenduous fact of the vicarious atonement has opened the boundless reservoirs of God's unfathomable and illimitable love for the lost millions, the dead sinner can never rise and scale the supernal heights and reach the august presence of the Father. While the redeeming grace of Christ is deeper than the ocean, wider than the universe and higher than heaven, this same dead sinner is utterly incompetent to leap out of his shroud and trip over the starry pavements till he reaches the glorified presence of the once

humiliated, but now exalted and coronated, Man of Calvary. While the person of the Father thus encumbers the throne of the universe, infinitely high and lifted up above all worlds and the Son, enthroned in His glory at His right hand, the Holy Ghost who is none other than very and eternal God, the Spirit of the Father and the Son, is the Executive of the glorious redemptive scheme in the succession of the ascended Savior, Jno. 14, and ready to hasten to the cry of every broken heart in all the earth, and omnipotent to administer the infallible panacea of the Father's condescending love and the Son's redeeming grace, in the dispensation of salvation, rich, glorious, full and free for soul and body in time and eternity, simultaneously inundating the human spirit with the transporting consolations of the bright upper world. Now you see the rationale of the irremissibleness of the sin against the Holy Ghost. Jesus says that the sin against the Father and the Son shall be forgiven, but the blasphemy of the Spirit, never, in this age nor the age to come. The solution of this puzzling problem is at once patent if you contemplate the Holy Ghost as the Executive of the Trinity, through whose intervention we reach the Father and the Son. Therefore, if you reject Him you never can reach the interceding Jesus and participate His redeeming grace, nor the loving Father that you may receive His superabounding mercies in Christ. Consequently the irresistible logic of revealed truth confirms the irremissibleness of the sin against the Holy Ghost.

"There is a time we know not when,
A point we know not where;

Which marks the destiny of men,
For glory or despair.
"There is a line by men unseen,
Which crosses every path;
The hidden boundary between
God's mercy and His wrath."

O, reader, take heed! If you sin away your day of grace and cross that fatal line, you are as sure of hell as if you were in it!

CHAPTER II.

THE DIABOLISM OF THE SPIRIT'S WORK, THE UNPARDONABLE SIN.

If you will read Matt. 12, and Mark 3, and Luke 11 you will find that the imputation of our Savior's miracles to the devil was the "unpardonable sin." The mighty works of Jesus had utterly dumbfounded the hierarchy, and stirred the Rabbi and higher clergy till they concentrated all their forces at Jerusalem and laid all their wits under contribution in a determination to find an exegesis and thus unriddle the dilemma of those stupendous miracles which had become the sensation, not only of the nation, but of the world. After weeks and months of assiduous brain toil, putting their heads together and focalizing their wonted wisdom, they had settled down upon the conclusion that this Jesus of Nazareth had entered into alliance with Beelzebub, a great archdemon, whom they believed to be in command of all the demons in that country, and secured his cooperation in the ejectment of the demons out of the people. There is more plausibility in this, than you would think. During the civil war I spent some time within the army lines, and was daily cognizant of the people's going to the commander-in-chief in their locality and prevailing on him to restrain the soldiers from eating their hogs, sheep and cattle, and devastating their fields. Here we have the simple hypothesis that

Beelzebub in the capacity of commander-in-chief, was casting out these demons, responsive to the bidding of Jesus. History repeats itself over and over in successive ages. The diabolism of our Savior's miracles by imputing them to the devil was the fatal sin which ruined the Jewish church, so grossly thus blaspheming the Holy Ghost that He left them never to return. Consequently they perished miserably in the terrible desolating Roman war which followed as a divine retribution for the rejection of Christ. The ante-diluvians sinned so enormously and persistently as to grieve away the Holy Spirit, Gen. 6:3. Consequently, though Noah preached to them one hundred and twenty years, they did not repent, but were hardened and ripened for the awful destruction by the deluge. The Jews, as you see in this plain testimony of the Savior, so insulted the Holy Ghost and grieved Him away as to hasten their destruction by the Roman armies, co-operated by pestilence and famine. In a similar manner the same history is now repeating itself in the Gentile dispensation, as we everywhere recognize to our sorrow this diabolization of the Holy Ghost by pronouncing His mighty works wild fanaticism, and thus imputing them to the devil. Thus the world is fast ripening for destruction; the leading clergy of the popular churches profaning the Holy Ghost by denouncing His mighty works among the Holiness people as a vain delusion and hypnotic fanaticism, thus relegating them to the devil, as the Jewish hierarchy did in the days of Christ, and the people following them pell-mell to their own destruction as they did the High Priests. Meanwhile

the popular church is everywhere committing the unpardonable sin by thus blaspheming and diabolizing the Spirit, and the world is making progress in infidelity, such as all by-gone ages never knew. These phenomena deservedly rank among the culminating signs that the Lord is very nigh, as all these profanations of the Holy Ghost are signal fulfillments of the latter day prophesies.

CHAPTER III.

THE HOLY SPIRIT, THE ILLUMINATOR OF ALL HUMAN SPIRITS.

Jno. 1:9. "He is the true light which lighteth every man who cometh into the world." *1 Jno. 1:7. "If we walk in the light . . . the blood cleanseth us from all sin." Titus 1:11. "The grace of God which bringeth salvation to all men hath appeared." Rom. 1:20. "So that they (the heathen) are left without excuse." These and many other Scriptures abundantly set forth the fact that the Holy Spirit does shine on every human spirit of all ages and nations, with or without the written Word, thus giving them the needed light to be saved if they would only walk in it. Consequently, none can offer an apology at the judgment bar for their wicked lives, and give an excuse for their own damnation. All will there be mute and thus confess judgment against themselves. We should carry the gospel to the ends of the earth, with all possible expedition, and preach to every creature, not because they cannot be saved without our instrumentality, but because they will not, as the above Scriptures abundantly prove the gracious possibility of universal salvation; not involving the conclu-

*The direct reference here is to Jesus. But the Spirit reveals Christ. "No man can say that Jesus is Lord except by the Holy Spirit." 1 Cor. 12:3. L. L. P.

sion that any can be saved without Christ, as the Holy Ghost is Himself the Spirit of Jesus. Acts 16:6, 7, (see my version of the N. T.) Such is the wonderful efficiency of the Holy Spirit as the universal Illuminator of human spirits that Paul, in harmony with this great truth, certifies that even the heathen are left without excuse. The great utility of preaching the gospel is not to give them light, but to augment the light which the Holy Ghost gives to every human being, thus utilizing and enforcing all possible incentives to walk in the light which the Spirit alone can give.

CHAPTER IV.

THE HOLY GHOST AS A CONVICTOR. JNO. 16:8.

"Having come He will convict the world concerning sin, and concerning righteousness, and concerning judgment." The word "convict" here is *elegxei,* which is an active verb from *elegxas* which is the verdict of the judge against the criminal under prosecution for his life, hence you see it is the strongest word in the Greek language setting forth the prosecution of the sinner by the Holy Ghost, who is the Policeman of the mediatorial kingdom, sent by the Father and the Son to peregrinate every inch of territory between heaven and hell, find and arrest every criminal in all the world, and summarily prosecute before the tribunal of his own conscience, which is a miniature of the judgment seat of Christ. See the awful terror and trepidation which seizes the murderer when suddenly and unexpectedly arrested by the sheriff, and arraigned before the criminal judge! The same transaction is literally verified in the case of every truly convicted sinner. My father was a preacher and my mother a saint, who felicitously fortified me against the vulgar vices and fashionable follies from my infancy, so that I never learned the number of cards in a deck, nor the number of strings on a fiddle, nor the taste of beer; never danced a step in my life, nor visited a saloon, circus, theatre, or horse-race; my moral character spotless from the cradle, and reared in the bosom

of the church, people telling me I was good enough to go to heaven, and Satan working hard enough to make me believe it,yet,when at the age of sixteen, during a glorious Baptist revival, the Holy Spirit arrested me, uncapped hell, showed me the devil and the doom of the damned, I shook like Belshazzar, as I saw the writing on the wall, "Thou art weighed in the balances and found wanting," appetite and sleep fled away, my eyes flowing like rivers, and my whole being convulsed with dismal apparitions of damnation and doom, till I could do nothing but weep over my lost estate and cry out to God, till my Savior descended and, with His omnipotent care and love and mercy, rescued me from the vortex of hell.

The battle cry of formal professors against sanctification is the clamorous allegation that it claims to put people where they do not commit sin. All such people in this attitude of opposition simply advertise to the world their own hollow hypocrisy, and to their shame thus inadvertantly confess their own utter ignorance of the very alphabet of salvation. It does not take sanctification nor even conversion to stop people from committing known sin. Every true conviction settles that matter. When the Holy Ghost had me on trial for my life before the criminal judge, I would have died in my tracks rather than commit even the smallest sin. The trouble with popular religion is not on the line of holiness, but first principles. If they were regenerated, they would all want to be sanctified. The trouble is in the primary department. They have never passed through the ordeal of a genuine conviction.

CHAPTER V.

THE HOLY SPIRIT, THE DONOR OF REPENTANCE.
Acts 11:18.

"Then truly has God given unto the Gentiles repentance unto life." A true conviction wrought by the Holy Ghost puts the soul in the way of repentance at race-horse speed. Repentance, *metanoia,* from *meta* change and *noos,* mind, is a very comprehensive word, and includes the entire work of grace by which the transition out of the carnal mind into the whole mind of Christ is effected. This begins in conviction and culminates in entire sanctification. Hence we see John Wesley's celebrated sermon, captioned, "Repentance of Believers." This work, in case of sinners, we call repentance, but as it appertains to Christians we call it consecration. The salient point in the transaction is a giving up, which is identical in both cases; The sinner giving up all his sins to the devil from whom he received them; grace having made him honest enough to pay all his just debts, he settles off with Satan, giving him everything that belongs to him, i. e., all his meanness, bidding him adieu, thus going out of partnership and leaving him forever. The consecration of a Christian is generally the same thing, but as his sins are all gone, he having given them to the devil, he now gives up all his good things to God to be used for His glory forever. This includes soul, spirit, mind, body,

home, friends, relatives, money, lands and every living creature for time and eternity. Thus the sinner gives up all his bad things to the devil and leaves him forever, but the Christian gives up all his good things to God to stay with Him forever. The grand salient fact of repentance wrought by the Holy Ghost is restitution, which does not peculiarize the shoddy, misnamed repentance of popular religion. A man in Illinois was seeking the Lord in a revival meeting when the Holy Spirit revealed to him that he had cheated a man out of $100 in a land trade. He calls a halt and says What shall I do? Twenty years have rolled away since the transaction and the man has emigrated to Iowa, and I know not how to find him. The hand of the Almighty is so heavy on him he leaves the meeting, goes away to Iowa on the track of the man, with much difficulty hunts him up, confesses his rascality and pays the money with legal interest, when heaven dropped down and flooded his soul; so he came back to the meeting with good news and a great shout. A wild Texan saw a span of beautiful fat mules, coveted and stole them. Having so disfigured and branded them that he thought they would not be identified. Eventually he became bold enough to use them in the broad daylight plowing up his rich, black prairie soil, little apprehending what was coming. The holiness movement sent a thunderbolt into his neighborhood, and dropped down a red-hot camp-meeting, to which the people rallied by thousands from all directions. Actuated by curiosity, the same reason for which he would have gone to a horse-race or a circus, he went to see the people jump and hear them

shout, feeling perfectly secure in the mantle of infidelity and skepticism, with which Satan had invested him since the time of Bob Ingersol. The Holy Ghost is walking all over that camp ground with the tread of an earthquake, shaking the tall cedars of Lebanon and smashing the great rocks of Sinai. Lightning is in the air and thunderbolts are falling thick and fast. This unsuspecting thief gets knocked down among the elm trees and is carried by some of the Lord's workers to the altar where, rolling in the straw and roaring like a lion, he sees those two big, black mules coming at him with their huge mouths wide open and volumes of hellfire pouring out. He leaves the meeting, setting out at day-dawn, riding one of the mules and leading the other, travels 60 miles to the house of their owner, arriving at midnight, hitching the animals and going to the door he knocks; a voice within responds, "Who is there?" "I am Sam Thacker, and have come to bring your mules home." "Oh, I am so glad!" shouts the man; "we have hunted all over the country and could not find them," throwing the door wide open. "Come in and spend the night and I will pay you well for all your labor in finding my mules and bringing them to me." Here the devil puts in, pats him on the shoulder and says, "Now you see you don't have to go to the penitentiary, you have nothing to do but say you found them and he will pay you and you will go free." But grace had too strong a run on him for that. While riding along all day beneath the burning sun of a Texas summer, and crying for mercy, God had taken the will for the deed and wonderfully converted him on credit

as He saw what he was going to do. "Oh," says he, "I did not find the mules, I stole them from you two months ago." "What sort of a man are you? Don't you know that you are sure of the penitentiary? Why did you make the confession; I would always have thought you found them, and rewarded you for it." "O," says Sam, "I am right out of a holiness camp-meeting where I could see nothing but these two black mules coming at me with mouths wide open and volumes of hell-fire pouring out; and as to the penitentiary, I settled that question right there in the straw when God gave me my choice between the penitentiary and hell. I took the penitentiary and am anxious to get there to preach to the convicts. I feel that I can shout all over it." "Then," says the host, "if that is so you will go to bed and rest a little and I will get ready to start back with you at day dawn, for I am an awfully wicked man and if they have got a meeting out there which is doing that kind of work I am bound to go and get the benefit of it." The result was he went back with him and was gloriously converted.

Restitution is the invariable index of repentance wrought in the heart by the Holy Ghost. Where this is wanting, the repentance is superficial and signally fails to verify the definition of inspired truth, a change of mind, i. e., the utter removal of the carnal mind from the heart and the infusion of the whole mind of Christ into our spiritual being, begun in regeneration and consummated in entire sanctification, when the residium of the carnal mind is utterly burned up by the fires of the Holy Ghost.

CHAPTER VI.

FAITH IS A FRUIT OF THE HOLY SPIRIT. GAL. 5:22.

"Author of faith to thee I lift
My weary, longing eyes;
Do now bestow the gracious gift,
My soul without it dies."

While it is the province of repentance to break the yoke of Satan and put us on believing ground, faith is the hand by which we receive everything from God. Reception is the peculiar province of faith. Hence, faith is the measuring line of the grace we enjoy. John Wesley says "If you have faith for justification, you are justified; if you have faith for sanctification, you are sanctified." We all have all the salvation for which we have faith. "We see that they were not able to enter in on account of unbelief." Heb. 3:19 and, "For we having believed do enter into rest, as He has said" Heb. 4:3. "Believe" here is in the aorist tense showing that it took place instantaneously and was complete. In these scriptures the Holy Ghost assures us that we enter into this blessed, perfect soul rest by simple faith, instantaneously exercised and complete, i. e., free from doubt; as illustrated in case of the children of Israel who were unable to enter the land of Canaan from Kadesh Barnea on account of their unbelief. The fact is clearly revealed in the infallible Word that the faith by which we are regenerated and

sanctified is imparted by the Holy Spirit. This prevailing faith must be spiritual; "With the heart man believeth unto righteousness" Rom. 10:10. The reason why there is so much failure in Christian experience is because their faith is not spiritual but intellectual, which never gets anything; though it is right in its place, and the normal predecessor of the real genuine faith which is wrought in the heart by the Holy Spirit. Therefore, we are not to depreciate this intellectual faith, which wicked men, and even devils, may have. The divine government is infallible. When you exercise the true spiritual faith superinduced in the heart by the Holy Spirit you always get just what you believe for. Here we see the imperative utility of much prayer, as in this way we receive the Holy Spirit, who inspires the faith which appropriates the great and infallible promises of God to every humble, appreciative heart. Luke 11:13. As we are assured that our blessed Heavenly Father is more willing to give the Holy Spirit than we are to give good gifts to our children; you see how all are left without excuse, as the Holy Spirit is the donor of repentance and the author of faith, the only graces requisite to entering into the kingdom and receiving the full benefit of the glorious redemptive scheme.

CHAPTER VII.

THE HOLY SPIRIT, OUR REGENERATOR. JNO 3:5-8.

"The Spirit breathes where He wills, and you hear his voice, but do not know whence He comes and whither He goes; so is every one who is born of the Spirit." Eph. 1:2. "You hath He quickened who were dead in tresspasses and sins." The word "quicken" here is *edzoo opoieese,* from *zooll* life and *poioo* to make. Therefore it means to create spiritual life in the dead soul, precisely as Jesus created physical life in the dead body of Lazarus. Ignorant people tell us the days of miracles are past. Every soul born of the Spirit is miraculously and supernaturally raised from the dead. The grand, fundamental, salient truth of the Bible is its conspicuous supernaturalism in the resurrection of the soul out of spiritual death into the life of God in regeneration and the extermination of the death element out of us in entire sanctification. As the Executive of the new creation the Holy Spirit with superabounding love and sympathy is anxious to regenerate every human spirit in all the world, but before the sinner's repentance He is inhibited by the divine law which says, "The soul that sinneth it shall die." That law has been fully and abundantly satisfied by the work of Christ; yet the Spirit in harmony with the divine economy must withhold this creative intervention, till the sinner in utter and eternal aban-

donment by solid evangelical repentance, exercises the faith wrought by the Spirit in the heart in the appropriation of the vicarious atonement to his own soul. This done, He comes at lightning speed into the heart and rears up the stupendous work of the new creation, dispensing to that soul the resurrection power. This supernatural intervention of the Holy Ghost in regeneration is fundamental in the grand superstructure of Christian experience. If you have it not, solid, clear, radical and unmistakable, collapse and dilapidation will strew your pilgrimage with debris, over which others will stumble, and vast bewilderment will follow, fraught with immense detriment to souls. So, be sure your foundation is all right, and then proceed to erect the gorgeous superstructure of experimental and practical holiness.

CHAPTER VIII.

THE HOLY SPIRIT OUR SANCTIFIER.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." I Pet. 1:2. This is one of the innumerable Scriptures which positively and unequivocally impute sanctification to the Holy Spirit. (Lest some one might receive a slight bewilderment from my constant use of the phrases "Holy Spirit and Holy Ghost" interchangeably; let me say here once for all, never to be forgotten, there is no difference whatever in these phrases, as there is but one in the inspired original, *to pneuma hagion* which is correctly translated, "Holy Ghost" or "Holy Spirit," at the simple option of the translator. Hence, you see "Holy Ghost" and "Holy Spirit" mean the very same thing, the identical Third Person of the glorious Trinity, the omnipotent Agent of conviction, regeneration, sanctification and glorification.) "Therefore, He that rejecteth, rejecteth not man but God, who indeed gives to you His Holy Spirit." 1 Thess. 4:8. This entire paragraph closing with this verse is on sanctification. Here we have it unequivocally revealed that the rejector of sanctification, rejects not the man who preaches it, but God who gives His Holy Spirit to all Christians, that He may sanctify them. That this work wrought by the Spirit is always subsequent to re-

generation, is superabundantly revealed by innumerable Scriptures, e. g., the above quotations are addressed to Christians in order that they may get sanctified. The child must be born before it can be washed and dressed. Lazarus had to be raised from the dead, before he could take the grave clothes off, wash and dress and re-enter the society of the living. Regeneration gives life to the dead soul, while sanctification administers death to the man of sin. Therefore, you see these two works of grace are diametrically antithetical, each to other, the one being life, and the other death. How stupid must the theologian be who confounds and identifies them!

CHAPTER IX.

THE HOLY SPIRIT OUR PERFECTOR.

While perfection is perfectly synonymous with sanctification, both being compounds from the same Latin word *facio*—to make, perfection using the preposition *per* and sanctification the adjective *sanctus* holy, which in this connection are precisely synonymous; yet we give a separate exegesis of perfection from the simple fact that the word is so prominent in both Testaments, Deut. 18:13. "A man must be perfect with the Lord His God," and Matt. 5:45, "Be ye perfect as your Father which is in heaven is perfect." 1 Pet. 5:10. "And the God of all grace, the One having called you into His own eternal glory in Christ, will Himself make you perfect having suffered a little while, will establish you, will strengthen you, will settle you." Here we see the positive declaration that the "God of all grace" will make you perfect so soon as you suffer a little while, i. e., till Old Adam can die. The Holy Ghost is ready to nail him to the cross the moment you are ready. Then it will not take him long to die. Our Savior frequently spoke about being made perfect; "I work miracles to-day and to-morrow, and next day I am made perfect." He never claimed perfection in His Messianic office and character till he suffered death on the cross. So you can never be His perfect disciple till you go to the cross, let the Holy Ghost nail you fast, and the old Adam in your spirit bleed and die.

CHAPTER X.

THE HOLY SPIRIT OUR ESTABLISHER.

John Wesley said it was common in his day for people to get sanctified several times, successively losing the experience, because they did not get established in it. Therefore he laid great emphasis on the establishing grace. As he so forcibly taught that we get it instantaneously the moment we believe for it, the Scriptures abundantly confirm and corroborate by the uniform use of the aorist tense in the revelation of that great work. The peculiarity of this tense is that it reveals an action instantaneous and complete.

When the tree is lifted up out of the nursery, where it grew during its infancy, and had no room for development and fruit bearing, it is first thoroughly trimmed, branch and root, leaving only a few buds so the vitality will be concentrated, life insured and survival made certain; then it is planted out in the orchard in a large, open space, where it has plenty of room to spread abroad its branches, grow, develop into a great tree and bear an abundance of fruit year after year. But it must first get established, or the winds will blow it out by the roots and the sun wither it. Alas, for the wreckage this day among holiness people, whom we see on all sides losing their experiences for the want of establishment. Then Satan tells them they never had it, and they grieve the Holy Spirit and

go into awful darkness, often even losing their justification. "Cast not away your confidence in God which has a great reward." When you depreciate the work of the Holy Spirit, you always grieve Him. He loves a heart superabounding with gratitude for all the good work He has done in conviction, regeneration and sanctification. Hence the infinite value of the precious word and good holiness books and the society of holy people which the Holy Spirit uses to establish sincere and humble souls. O, the infinite value of this establishing grace, for the want of which so many make shipwreck, and bring reproach upon the cause of holiness!

CHAPTER XI.

HE IS OUR INVIGORATOR. 1 PET. 5:10.

"The God of all grace, the One having called you into His eternal glory in Christ, will perfect you, having suffered a little while, will establish you, will strengthen you, will settle you." Here you see while the grace of establishment follows that of entire sanctification, the important work of invigoration, then supervenes. This invitation is indispensable to fortify you against apostasy, make you a stalwart in the kingdom and give you victory in time and eternity. John Wesley says: "The experience of a clean heart may consist with very little spiritual power." While this experience really prepares you for heaven, you should remember there are infinite degrees and diversities of rewards among the glorified saints, determined by your efficiency for good in this world, which should fill the heart of every pilgrim with glowing enthusiasm not only to be a soldier in the army of King Jesus, but a hero on the battle field, never knowing intimidation nor defeat. Besides, a weakling is exposed to constant liability of defeat, collapse, wreckage and endless ruin. The tree having been thoroughly trimmed and planted in the orchard and established in its position, has reached the growth period, when its roots shoot down into the deep interior of the earth and wind around the great strata, thus holding it fast despite tempests and

tornadoes; simultaneously ramifying out in all directions, appropriating abundant nutriment from the rich soil till the tree grows and becomes a giant, sending up its branches into the air, absorbing the carbonic acid which is its food, becoming strong and bearing vast quantities of delicious fruits each revolving year. Thus you see after the period of spiritual infancy which we spend in the nursery, comes the experience of Christian perfection, wrought in a moment, by the Holy Ghost responsive to appropriative faith, superinduced by a radical, thorough, and eternal consecration of soul, body, life and all we have and ever shall have to God, to be used for His glory forever. After this follows the important and idispensable grace of Establishment, then comes on the growth period, to which there is no limitation, as the Bible compares us to trees which grow as long as they live.

CHAPTER XII.

"HE WILL SETTLE YOU." 1 PET. 5:10.

This is the final clause of that important verse which so clearly reveals the gracious economy in its progressive development. You see here the beautiful and triumphant finale of the Spirit's work in Christian experience, is our settlement in God. The very contemplation of this fact transports my soul with rapture. Long tossed upon the ocean, driven by the gales, and lashed by the storms, eventually the ship is safely anchored in the harbor. It is your glorious privilege to reach this felicitous experience of an anchored soul, settled in God till the storms will never again be able to send it away on the capricious waves of raging seas imperiled by the rolling billows. We would not be understood to teach that we can reach a state of impossible apostasy in this world, but we certainly can in the appreciation of these wonderful graces of Perfection, Establishment, Invigoration and Settlement, attain a relation to the Omnipotent Trinity in which there is no longer even the slightest probability, that we shall ever fall away. This final and glorious Settlement in God should be the constant aspiration of every Christian. It is really a heavenly prelibation, a felicitous adumbration of impending glorification. You see from these Scriptures the great mistake in taking sanctification as the ultimatum of all progress. It is properly

but the real inauguration of that glorious spiritual upheaval which is to give us a heaven on earth and transport us on the wings of faith and hope to the realms of bliss and qualify us for citizenship among the saints in glory and companionship with angels, archangels, cherubim and seraphim.

CHAPTER XIII.

THE HOLY GHOST OUR COMFORTER. JNO. 16:7.

"But I tell you the truth it is profitable for you that I may go away; for if I may not go away the Comforter will not come to you; but if I go, I will send Him to you." The word here is *parakleetos,* from *para,* by your side, and *kaleoo* to call, hence it means one called to stand by us and journey with us in all our earthly pilgrimage. How infinitely blessed thus to have God walking with us and dwelling with us in all this perilous journey through a world inhabited by wicked men, and thronged by devils! We hear of suicides ever and anon. Why is this? The people get into trouble too great for them to bear, it capsizes their brain, runs them into insanity, and ultimates in suicide. Dissipated fortunes, alienated friends, ruined health, scandal, bankruptcy and a diversity of earth's dark woes are the swift precursors of innumerable suicides. No tongue can tell the black darkness superinduced by the awful troubles incident to this life. Millions of people live only to suffer a thousand deaths. All this is a sheer gratuity. The poor, ignorant victims of heart-crushing sorrow, give up in despair and think they cannot be comforted. This is Satan's lie for their delusion and destruction. The Holy Ghost is God omnipotent, and commissioned into this dark world to comfort every broken heart. The very fact of His om-

nipotence sweeps away all difficulties. We see mountains in our way, but they are only fog, and vanish on our approach. The most trouble I ever had, I never had. I borrowed it from the future, and it never came and never will. The Holy Ghost is adequate to every emergency. He is more than a match for bankruptcy and scandal. You have only to give him a chance. The blackest storms that midnight ever knew will burst into the calm and brilliancy of highest noon-day. Millions commit suicide on account of trouble. Millions more spend a life of suffering worse than death and do not live out half their days on account of trouble; meanwhile the blessed Comforter is anxious for the privilege of dissipating every sorrow, and actually inundating their lives with heavenly sunbursts.

CHAPTER XIV.

THE HOLY SPIRIT OUR GLORIFIER.

He is sent into this world to execute the stupenduous work of the new creation, the old having been ruined by the fall till it will not do for heaven. This new creation is consummated in glorification. He glorifies the soul simultaneously with the evacuation of the body, so that we actually leave this world and fly away to heaven in our glorified state. This is confirmed by the unearthly radiance which lights down on the face of the saints while the soul is taking its flight, and lingers there, the astonishment of the people who look into the coffin. We know the setting sun sinking beneath the waves of Hesperus, throws back his valedictory gleam, lighting up the orient with all the diversified splendors of ten thousand rainbows, thus kissing the world a loving good-night. So the glorified soul evacuating the body throws back on the face of his old tenement the effulgent splendors of the bright heavenly day which has already broken in on him from the portals of fadeless glory. The body He will glorify in the resurrection, and take it to heaven, invested with angelic beauty and splendor. It is a consolatory fact that all the saints living on the earth when the Lord appears in His glory, will be transfigured in a moment, soul and body, and fly up to meet the Lord in the air. Consequently, we should live in constant anticipation of the glorious translation.

CHAPTER XV.

THE HOLY SPIRIT, THE REVELATOR OF JESUS.

When the little cavalcade of three sanctified American preachers and three Arabs, our dragoman who served as guide and interpreter, and the muleteer who took care of our horses and carried our luggage, and the proprietor of the horses we rode, mounted in front of Hotel Victoria in Damascus, the oldest city in the world, and turned our faces toward Jerusalem for a solid fortnight of equestrian explorations along the old caravan road, trodden by Abraham, Isaac and Jacob, the patriarchs and prophets, David and his mighty men of war, the Roman armies and the conquerors of the world since the first post-diluvian generation; when we had advanced about two miles South, looking up at the clear cerulean vaults of a cloudless Syrian sky, our dragoman suddenly calls us, "halt," and notifies us that we are on the very spot where Jesus shone down from heaven with a brilliancy eclipsing the glory of the noonday sun, and arrested the bloody persecutor in his murderous career, pouring on him a flood of heavenly effulgence and glory, not only transcending the noonday splendors of the bright oriental sun, but utterly eclipsing the mortal vision of the haughty Tarsean till he falls crying for mercy. We all halt on our journey. I ask Bro. Paine to open his Bible (which was swinging around his neck), turn to Acts 9th chapter, and

read the inspired history of Saul's miraculous conversion. We all pray, tell our experiences, get happy, realize it is good to be on that hallowed spot, thank God, take courage, again turn our faces toward Jerusalem and go on our way rejoicing. Saul, like others under the inspiration of a powerful conversion, at once begins to preach like a messenger from heaven, continuing to enforce on all his auditors the veritable fact that Jesus is the Christ. "When the One having separated me from the womb of my mother and called me by his grace, was pleased to reveal His Son in me that I might preach Him among the Gentiles, immediately I conferred not with flesh and blood, neither did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia and again returned into Damascus. Then, after three years, I went up to Jerusalem" . . . Gal. 1:15-18. In the 7th of Romans we have a vivid recital of that notable Arabian experience, which after three years from his miraculous conversion culminated in the glorious victory over the body of sin, when in utter desperation of all self-effort and human agency he cries out, "O wretched man that I am, who shall deliver me from this body of death?" Then, as the only conceivable finale, he turns the man of sin over to the man of omnipotent grace, who slays him in the twinkling of an eye, Paul leaping with the exultant shout, "I thank God through our Lord Jesus Christ." Rom. 7:25. The redemptive scheme is uniform in its indiscriminate application to all the human race, as God is no respector of persons. You see here, the two clear and distinct experiences of the apostle Paul. On

the Damascus road the Holy Spirit revealed to him Jesus in His glory, shining down on him from the firmament. In Arabia he revealed Jesus in him, sitting on the throne of his heart. This inspired history of Paul's conversion and sanctification is infinitely valuable by way of illustrating the two great and distinct works of grace in the plan of salvation. The Pauline experiences in Syria and Arabia, elucidate yours and mine; first a clear conversion and then a glorious sanctification. In the first experience the Holy Spirit reveals Jesus without, radiating His glorious light into the soul. In the second experience the Holy Spirit having sanctified you wholly and enthroned Christ in the heart, reveals to you the "Fairest among ten thousand and altogether lovely" sitting on the throne of your spiritual empire. These are the grand, salient points of Christian experience. When the Holy Ghost reveals Jesus to the soul of the sinner, he halts at once on his hellward-bound way, and shouts aloud, "You may have all the world, give me Jesus." This does not satisfy the soul, but superinduces an irrepressible longing to possess the fair One continually. Then we go on crying out, "Saw ye Him whom my soul loveth?" This continues till we succeed in making the entire consecration and receiving the full sanctification by appropriative faith. Next the Holy Spirit, having cleansed the temple, enthrones Jesus and reveals Him to the spiritual eye, we see Him sitting on the throne of the heart. Then we are satisfied with our possession, having the only object of the importunate and insatiable heart-cry. Jesus assures us that the Holy Ghost

having come will not speak of Himself, but of Him. Hence, you see that He is the only revelator of the glorified Jesus to the human spirit, and that is the climax of His earthly mission.

CHAPTER XVI.

THE HOLY SPIRIT, THE DISPENSER OF THE NINE GRACES; EXECUTIVE OF THE REDEMPTIVE SCHEME. GAL 5:22.

"Love, joy, peace, long-suffering, kindness, goodness, faith, meekness, holiness; against these there is no law." You see these nine graces transcend and climax the law, disarming it of all its retributive terrors.

(1). "Love" is not *philia* human love, but *agapee,* divine love, which is the very essence of the divine nature as twice affirmed in 1 John 4. The plan of salvation restores us to God's family by giving us His nature which is this *agapee.* The Holy Ghost imparts it to the heart in regeneration and makes it perfect in sanctification. We are not surprised when we find that while the other eight graces are integral and glorious in their respective spheres; they are all resolvable into the *agapee,* love, which constitutes the grand essence of the gracious economy .

(2.) "Joy" is love exultant, i. e., in a state of rapture, leaping and bounding, flooded with unearthly glory and transported with heavenly ecstasy. This wonderful saving grace does not always assume this rhapsodic manifestation. It would be incompatible with the patient toil we must forego in probationary life. It would rasp the mind, craze the brain, disorganize the nerves and wear out the body prematurely. God gives it to us ever and anon that we may have a foretaste of

heaven, where we shall have no mortal bodies to break down under these transportig raptures, but shall enjoy ineffable bliss and exuberant rhapsodies forever.

3. "Peace." This is the heavenly *agapee* sweetly reposing in the arms of infinite love, cradled on the bosom of Jesus, and resting sweetly from all the corroding cares and vexatious conflicts of transitory life. This deep peace flowing like a majectic river is the normal state of a soul enjoying perfect love.

4. "Long-suffering." This is patience, in a deep and strong signification, and is none other than the divine *agapee* suffering persecution. I have often stood in the old Coliseum at Rome, one of the seven wonders of the ancient world, eighteen hundred feet in circumference, one hundred and sixty feet high, solid wall up to the eave, with seating capacity for one hundred thousand spectators. My guide pointed out the old tunnel through which the wild beasts were brought from their lairs under the contiguous mountain, and turned loose in the arena to devour the saints of God. From the martyrdom of Paul and Peter to the conversion of the Emperor Constantine, the Christians were used to fatten the lions and thus entertain the cruel multitudes of heathen Rome. The Bible constantly speaks of the saints as God's witnesses. Let us not forget, that the very word translated "witness" is martyr, therefore you cannot be a witness for Jesus unless you are a martyr. This does not necessarily involve the conclusion that you are to die for Him. The Baptist missionary motto is an ox standing between the altar and the plow, ready for sacrifice or service at the will of his master. This is

very beautiful and illustrates the normal attitude of God's saints. We are martyrs, whether we live or die; we are ready for either fate at His will. Hence the grace of long suffering is love dying for Jesus.

5. "Kindness," is the divine *agapee* in the capacity of the "Good Samaritan." This world is full of Satan's robbers, everywhere stoning and clubbing the people. We find victims of sin and sorrow, numberless as the sands upon the sea shore, whithersoever we go. The good Samaritan in this parable means none other than the loving Jesus. If you are His disciple you are the good Samaritan to all the people this side of hell, regardless of race, nationality, religion, sect or color. Do not forget that you are the incarnation of kindness, not only to the whole human race but to the entire brute creation. One reason why heaven is so richly sweet is because when we get there, every immortal being we meet will salute us with kisses of unutterable kindness and superabounding love; you will never in all the ages of eternity see nor hear anything but kindness.

6. "Goodness." This is the divine *agapee* focalized in the very character of Jesus. Good is a contraction of God. Hence it means the very similitude of our blessed heavenly Father, illustrated and exemplified in our wonderful loving Savior, and imparted to our immortal spirits by the infallible Holy Ghost. Fortunately we have the biography of God revealed by Matthew, Mark, Luke and John, whose quadruple testimony is ample fortification against all mistake on our part, leaving us without excuse in case of delinquency in this indispensable conformity to the beautiful character of

our glorious Lord. Therefore we should study His word night and day, incessantly praying the Father to give us a double portion of the Spirit, that He may work in us the very goodness of Jesus.

7. "Faith" is the divine *agapee* on the battlefield, invested with shining panoply from the crown of the head to the soles of the feet, pressing the war to the very gates of the enemy and making it terribly hot for the devil. Faith is both subjective and objective; in the former it receives and appropriates entire sanctification for yourself; in the latter it appropriates King Jesus the omnipotent conqueror of sin, death and hell, as an invincible and infallible Deliverer from all your spiritual foes, thus actually receiving the perpetual victory of Christ in your experience and life. Not only is the salvation you enjoy in your own soul in direct proportion to your faith, but it is equally true that your faith is the measuring line of your efficiency for good to others. Faith never calls its own name, but like Joshua and Caleb, amid the panic stricken multitude at Kadesh Barnea, walks out and boldly says, "we are fully able to go up and possess the land." They did not mean that they were able of their own ability, but they spoke the language of faith, which so perfectly relies on God that it speaks with a boldness which disgusts cultured theology and appalls half-hearted professors. There is a vast diversity of faith even among sanctified people. It is your glorious privilege to have the faith of a redoubtable hero, who flickers at nothing, but presses on with the elastic tread of victory, as all difficulties are destined to evanesce before the faith that takes no de-

nial; from the simple fact that faith holds fast the hand of the omnipotent, who knows no difficulties.

8. "Meekness" is the divine *agapee* sitting low at the feet of Jesus like Mary, all the world with its cares, enterprises and emoluments eternally abandoned, the motto superscribed over your head for all passers-by to read, "You may have all the world, give me Jesus." Moses was without a peer in all the ancient world. The Bible says there never was such a man as he was permitted to talk to the omnipotent Jehovah face to face. He was the greatest prophet the world had seen, and more than a prophet, he was a meditator, typifying Christ in His glorious messianic office. Though honored of God above all men He was the meekest man the world ever saw till the Son of God walked upon the earth; thus illustrating the beautiful compatibility of Christian meekness with the highest intellectual endowments and the most elevated heavenly honors. We see him at the burning bush where he received a fiery baptism, preparatory for the stupendous work with which God was going to honor him, pleading with God to confer the honor on another, alleging that he had a "slow tongue." No other man in the world would have pronounced this criticism on Moses. It was simply an expression of that meek, humble and lowly spirit which makes us "esteem others better than ourselves, which is a rare grace even in great men, but always sparkles like a gem of the first water, really the highest encomium this side the pearly gate. Oh, how the holiness movement this day needs the amiable and inestimable grace of meekness!

9. "Holiness" is the divine *agapee* sedulously abstaining from everything wrong and enthusiastically doing every thing good. In the E. V., this word *egkrateia,* from *egoo,* nigh, and *kratos,* government, is translated temperance. The word is all right if we take it in its original meaning, which is perfect self control and total abstinence from everything out of harmony with the will of God. I do not use that word in this connection from the simple fact that as we meet it in current parlance, it is too weak and signally fails to bring out the force of the word used by the Holy Spirit. Therefore I translate "*egkrateia,* holiness. *Hagiasmos* is the word constantiy used in the New Testament for experimental holiness, i. e., entire sanctification and the Holy experience which supervenes. *Egkrateia* does not directly signify the experimental sanctification, like *hagiasmos,* but the practical holiness which follows it, superinducing a life of total abstinence from everything wrong and indefatigable diligence and perseverance in the performance of every duty, like Jesus always going about doing good. The old theologians divided sins into commission and omission, pronouncing both equally heinous in the sight of God. This beautiful grace by the Holy Ghost designated *egkratcia* moves along utterly uncontaminated by any sin either of commission or of omission, but constantly ready and waiting the coming of the Lord or the call of the angel in case that He tarrieth. These nine graces are absolutely necessary to the salvation of a soul. As you see above, they are all dissolvable into the great fundamental, generic grace of love, being but different manifestations of the

holy *agapee.* As they are all the fruit of the Spirit; He imparts them in regeneration and perfects them in sanctification. These graces are more important than the gifts, as we cannot be saved without them, the gifts not being essential to our own salvation, but to our efficiency in the salvation of others. Therefore Paul calls perfect love the "more excellent way." 1 Cor. 12:31.

CHAPTER XVII.

THE HOLY SPIRIT AS A DISPENSER OF THE NINE GIFTS.

"Wisdom, knowledge, faith, gifts of healings, working of miracles, prophecy, discernment of spirits, diversities of tongues, and interpretation of tongues." 1 Cor. 12:8-10. These nine extraordinary spiritual gifts are not essential to our salvation. You can be wholly sanctified and go shouting home to heaven without any of them, as we are saved by the graces and not by the gifts. Then why should we have them? Ten thousand reasons! They constitute the Christian panoply with which we fight the Lord's battles and rescue others from the black grip of Satan and the dismal doom of hell. Hence, your efficiency as a soul-saver will be in direct proportion to your appropriation of these gifts of the Holy Ghost. The wholesale delusion of the day is the chimerical hallucination everywhere prevalent among ecclesiastical magnates as well as the rank and file of popular churches, that this problem of soul-saving efficiency is determined by human learning. It is a vile heresy and dishonors God by ignoring the Holy Ghost. "Good Lord, deliver us!" and help us all to honor the Holy Ghost. While Christians were fed to lions and burned at the stake the first 300 years of the Christian era, they gave no uncertain sound on the great fundamental doctrine of entire sanctification, having no creed but the New Testament, they "earnestly contended for the faith once

dlivered to the saints." The conversion of the Roman Emperor Constantine to Christianity, A. D. 321, suddenly promoted the followers of Jesus from the lion's mouth to Cæsar's palace, soon trending off into the great Constantinian Apostasy, making a human creed at the council of Nice, gradually getting away from the precious Word, losing the old-time power and growing oblivious to primitive truth. As the centuries came and went, every great and fundamental truth evanesced away, leaving the visible Church an empty hull. God in His mercy used Luther and his compeers to restore the great fundamental doctrine of justification by the free grace of God in Christ, received and appropriated by faith alone. Then He used Wesley and his comrades to restore the great doctrine of entire sanctification through the efficacy of the precious blood of Jesus, dispensed and witnessed by the Holy Spirit. It is the glory of the present holiness movement to preach these grand truths to the ends of the earth, simultaneously restoring the great and consolatory, and abundantly revealed, doctrine of our Lord's return to the earth, woman's ministry, and divine healing. Amid the general wreckage of the spiritual superstructure, the extraordinary gifts of the Holy Ghost shared their fate with their comrades above mentioned, being relegated to the Apostolic Age. When the Lord gave me the book I wrote a dozen years ago, "Spiritual Gifts and Graces," I was surprised when it began to circulate to find that it was really the pioneer of this beautiful and valuable relic of gospel truth so long lost in the debris of the Dark Ages. The infinite value of this truth cannot be duly estimated, as these

gifts constitute the panoply of the Christian warrior with which we are to conquer the world for Christ, and bring back our King to reign forever in His glory. Even now it is exceedingly difficult to convince the saints that it is their privilege to utilize all these gifts. This conclusion is irresistible from the commandment of the Lord, 1 Cor. 12:31, "Covet earnestly these greater gifts." The Lord confers gifts on the sinner to awake him, otherwise there would be no hope for the dead soul. Then come in the graces of the Spirit by which he gets saved; which are normally followed by these greater spiritual gifts to qualify him to save others. God does not mock us by impossible commandments. Jesus says, "My yoke is easy and my burden light." Therefore, we must acquiesce in the conclusion, that it is our glorious privilege to receive and utilize all these gifts. O, that the people of God could realize this grand fact! They wear themselves out, laboring to save souls by human enterprise and instrumentality. God is jealous of His own honor, and will not let them thus rob him. Rely upon it, these nine gifts of the Holy Ghost are the only efficient media in the salvation of men. The substitution of church machinery and human learning for the work of the Holy Spirit is the withering heresy of the age. God is not going to surrender His kingdom to men or devils, but rest assured He will honor the Holy Ghost.

(1.) "Wisdom" is that indefinable anointing of the Holy Ghost, which qualifies us to do things in the right way. Without it we shall begin at the wrong end and

work back, or in the middle and try to go both ways at the same time.

One hundred and fifty years ago, a poor, ignorant Roman Catholic family immigrated from Ireland and settled in the wild woods of Kentucky. Erelong the baby died unbaptized, as no priest was accessible. Grief flooded that rude log cabin because they thought the dead baby had gone to purgatory, and they could find no priest to pray it out, though they ransacked the country far and wide. Eventually running across a border ruffian and pleading with him to tell them where they could find a priest, he said "There is no priest in all this country, but there is a man coming around once a month called a 'circuit rider,' and for aught I know he may be the very man you want." These ignorant people had never heard of a "circuit rider," so they spontaneously leaped to the conclusion, this is the name of the priest in this new country,and pleaded with the backwoodsman to send him at once to their house. Bishop Asbury had sent James Han, a fire-baptized young man all the way from Baltimore to take the whole territory of Kentucky for a circuit. Fortunately, he happens to be in that part of his round, gets the word and in forty-eight hours knocks at the door of the Irish cabin, and says, "I am that circuit rider for whom you called." They responded, "O, we want a priest; the poor baby is dead and in purgatory and we must have a priest to get it out; are you a priest?" How that would have bluffed a modern Methodist preacher! but not so with Bishop Asbury's blood-washed, and fire-baptized circuit rider. He has the wisdom of the Holy Ghost, and re-

sponds, "Oh, yes; I am a priest." Then they ask, "But are you a Roman Catholic priest?" He responds, "Not exactly, but I can do anything that a Roman Catholic priest can do." These utterly illiterate, superstitious people, taught to believe everything a priest would say, in their enthusiasm suddenly leaped to the conclusion, that the little difference between this man and the priests in the old country is simply because everything here is new and strange, and as he is a priest and can do anything a Roman Catholic priest can do he is the man after all, therefore they unhesitatingly present to him the case of the baby in purgatory. He now responds to their infinite delight, "Having heard the case, I have been with it before the Lord, and am happy to say to you, the baby is not in purgatory but in heaven, and the prettiest thing you ever saw; it has never cried since it got there and never will cry again. The angels are delighted with it, and all want it in their arms at the same time." In their ignorance and superstition they believe him without a doubt and almost die of joy, and fall so in love with the priest who told them the good news that they beg him to come to see them often. As he had not a preaching place in all the land, except the cabins of the squatters and the green trees, pursuant to this gift of wisdom, he at once makes their house one of his regular appointments, notifying them what day he will be there. He goes on his way preaching and publishing his appointments. When the day rolls around the cabin is overcrowded with red-hot Methodists, for there were no cold ones then, as Satan had not yet invented the Methodist ice-factory. The

swelling, full salvation songs, the fire-baptized prayers and the preaching with the Holy Ghost sent down from heaven, seemed to lift the clapboard roof and bring heaven down to flood the shanty. The people fall under the power on all sides, all the family are stretched out on the puncheon floor as if they were dead. In due time they rise triumphantly into life and all turn Methodist preachers, and have been preaching (through their descendants) ever since, and one of them is the writer of these pages, for that was my family. We are now preaching from ocean to ocean, and all, in the providence of God, because Bishop Asbury's circuit rider had the spiritual gift of wisdom. We could illustrate it indefinitely, but suffice it to say, you cannot do without this gift. You need sanctified gumption every day of your life, to make you wise as a serpent and harmless as a dove.

2. "Knowledge." The Greek is *gnoosis* and means insight into divine truth. It enables you to look far down beneath the superficial meaning of the Scriptures and find grand bonanzas of sweet, rich, glorious and delicious truths in the profound interior depths of inspiration, far beyond the ken of the human intellect. Deep and unfathomable illuminations will shine down and radiate out revealing vast and inexhaustible mines of heaven's rich legacies, beyond the exploration of theology and criticism. When I graduated at college, I proceeded at once to ransack all the world for books, especially Germany and England, delighting in the very hardest studies, and thinking I had to make a preacher in that way. The Lord came along in 1868 and glo-

riously sanctified me, baptizing me with the Holy Ghost and fire, burning up theology, worldly conformity and other follies which encumbered my life, and giving me wings and telling me to fly to the ends of the earth, preaching the everlasting gospel. Then I left my vast library, which I had gathered from the ends of the earth, gave up all hope of ever being a preacher, began to fly and publish the glorious news of salvation, rich and sweet, and full and free. To my unutterable surprise the blessed Holy Spirit came and revealed to me the Bible, and to my surprise, I found myself at the big camp-meetings surrounded by the brightest Christians of the age and teaching them the word of the Lord. I honor the Holy Ghost. It is His gift of knowledge, which enables me to teach the blessed Bible from the Atlantic to the Pacific. You can have this gift and see wonderful things in the Word of the Lord.

3. "Faith" comes next in this wonderful catalogue of spiritual gifts. It does not mean the grace of faith, by which we are saved and sanctified, but the gift of faith, by which we are instrumental in saving others. The wonderful promise of our Lord "As your faith is so be it unto you" is as true of the gift as the grace. Chas. G. Finney tells us of an old consumtpive who lived an invalid many years and spent his time praying for the Lord's work. He would take a church before God and pray for a revival till the Lord imparted the gift of faith. Then he would send for the preachers and tell them to go to that church and preach and they would have a glorious revival. They did it and the revival always came in Pentecostal power. On one occasion an

old blacksmith who stammered in his speech till he was understood with great difficulty, got such a burden of prayer on his soul in behalf of the wicked town in which he lived, that he could not work, but closed up his shop and prayed night and day. Sunday rolls around, he goes to meeting and importunes his pastor to appoint a seeker's meeting in his church. The man utterly refused alleging, "Why, there is not a seeker in all this country, and it is not worth while." Finally he asks him to appoint a seeker's meeting at his house in the middle of the week. The preacher says, "No one will be there except you and I, for of course if I appoint it I will come." On the day appointed the people came from all directions, overflowed the house and filled the yard before the appointed hour. And before a song has been sung a number of the most wicked men, just break down and say to the people; "If there is anyone here who can pray, I wish you would pray for me, for I am in an awfully bad fix. I believe I will be in hell before night." The result was a great crowd of seekers came at once to the altar, and a mighty revival broke out, all in response to the gift of faith on the part of that ignorant old blacksmith.

A sanctified woman in Indiana, whose husband was a very wicked steamboat captain, received this gift at midnight in behalf of her husband. At morning dawn a telegraph boy brought her a dispatch stating that her husband's boat was burned and he was lost. She rolled it up and told the boy to take it back, that it was a mistake, that her husband was alive and coming home to get religion and go to heaven with her. When the boy

returned to the office with the telegram and the woman's answer, the by-standers observe, "We must give some attention to that poor woman as the awful news has capsized her brain, and run her crazy." After three days, the man comes home, is met in the door by his wife who tells him about the telegram and her answer. Though she never before could touch him, an awful conviction seizes him like a nightmare from the eternal world. He falls to the floor, rolls and flounders and cries aloud. She sends for the saints to come and pray for him all day and all night, the glorious daybreak of heaven coming into his soul as the shadows begin to speed their flight before the rising sun.

I am an old revivalist. I never saw a place where I could not have a revival. I always prayed till I received the gift of faith, and saw the revival in glorious panorama passing before my eyes. Therefore it always came according to my faith. If you receive the gift of faith for your prodigal sons or gay and giddy daughters; they will come running to the mercy seat before you are aware. O, how the church is slumbering, wrapped in sleep, deep and profound, unconscious of her wonderful possibilities, through the panoply of the Holy Ghost.

4. The "Gifts of Healings." As both words here are in the plural, they signify a diversity illimitable as the infinite multiplicity of diseases upon the earth. Some people are especially gifted for one disease and some another. As I have preached so much in the malarious regions of the South and West, I am frank to confess that my faith takes hold of the omnipotent Healer in

case of fever more readily than other diseases. I have frequently gone to persons burning with fever as in a furnace, and seen the fever abate and the perspiration come while we were praying. I have received personal healing over and over. In Portland, Ore., I was notified on medical examination that an annoying sore on my body was a cancer, and admonished to come home at once and have the physicians cut it out. I turned it over to the great Physician and preached on. A medical friend of mine put a bandage on for my comfort to prevent the friction of my apparel. I gave it no more attention, having left it forever in the hands of the Lord. When the bandage came off I looked, and behold, the cancer was gone.

As the world is full of suffering victims of multitudinous diseases, we should all ask the Lord to use us in the ministry of healing. In this way He would add much sunshine in the dark places of suffering and sorrow. Besides, the body is a powerful medium of approach to the soul. As you go about exercising the ministry of healing you will constantly find doors open to you to save souls which otherwise would have been forever closed. While your faith will prove a powerful auxiliary to the faith of the patient, yet, as a rule, the latter is necessary to the healing. Christian friends may have much faith for the healing and the patient have none, and, as a rule he will not be healed. The great law, "as your faith is so be it unto you" is as pertinent to the body as to the soul. I have often been sick and the Lord has healed me responsive to my faith. But I know if the Lord tarries, the time will soon come when

I shall be sick and have no faith to be healed; then I shall die. The absence of faith for healing is no reason why we should discount the spirituality of the patient, but on the contrary the soul may be flourishing as in the garden of the Lord. Once when I went to Scottsville camp-meeting I found Brother Lively, our pastor, prostrate with a bad case of malarial fever. I dropped on my knees and prayed for him, asking the Lord to heal our pastor, that he might lead the embattled hosts, my faith sanguinely taking hold for His healing, he got out of his bed with a shout and went to the camp ground, and we heard no more of the fever. Then I went to the bedside of old Brother Scott, nearly 80, and prayed for his healing; but received no faith. When I got through he said: "Tell the good people at the camp ground to pray for my soul, but not for the healing of my body, for I do not desire to be healed; my dear wife went to heaven this year and I want to go and join her among the angels." "And if the Spirit of Him who raised up Jesus from the dead, dwells in you, the One having raised up Jesus from the dead will also quicken your mortal bodies through His Spirit who dwells in you." This is the key to the great problem of bodily healing. If we are truly saved these bodies are the temples of the Holy Ghost dwelling in us. We keep our houses in repair so long as we want to live in them. When we cease to repair them our neighbors know that we are going to take them down and build others. So the Holy Ghost keeps this body in repair so long as He wants to use it for the glory of God. But the time will soon come, if the Lord tarrieth, when this body will not

be worth repairing. That will be a shouting time with me, for I shall know that I am going to evacuate it and move away beyond the stars to that house not made with hands eternal in the heavens." It is your glorious privilege to enjoy this gift and be eminently useful in the ministry of healing.

5. "The Workings of Miracles." *Dunameon,* miracles, is the plural number of *dunamis,* dynamite. Hence it literally means the workings of dynamites; miracles not being an objectionable translation if understood, as it really does in this case, to appertain to the kingdom of grace; hence it here means the miracles wrought by the Holy Ghost in His stupendous work of saving souls. They are called dynamites, in the plural number, because of their diversity in the four great and distinct works of the Holy Spirit, executive of the new creation, i. e., Conviction, Regeneration, Sanctification and Glorification. I have witnessed innumerable illustrations of these spiritual miracles. I have often seen the people fall under my own preaching and lose the power to stand or sit, and lie prostrate for hours, and sometimes days, eventually recovering the use of their bodies and thrilling all with their testimonies to God's mighty work in the soul. Benjamin Abbott, in the days of Bishop Asbury, seldom preached a sermon, under which people did not fall. It was exceedingly common in primitive Methodism. We have it here now in the Bible School at Cincinnati. In 1800 the people pitched a camp-meeting in Bourbon county, Ky., then truly the "wild west." The pioneers gathered a great crowd. This power came, and the people fell all around under the

green trees, many going into convulsions, at that time denominated "the jerks." Such was the popular sensation and curiosity as the news spread abroad, the circle of attendance widened out, spreading into adjoining States, as it seemed that all who heard the wonderful and paradoxical reports wanted to come and witness these miracles. The meeting appointed for ten days took on such an uncontrollable interest that it ran three months, the little auditorium overrun and lost sight of, while a daily multitude of 15,000 people spread out through the woods, 20 preachers at the same time standing on stumps, rocks, logs and wagons, in different places, and preaching with the Holy Ghost sent down from heaven. This "knock-down" power, which was the great interest, astounding and enthusing all the people throughout the vast west who heard of it, slaying the multitudes in platoons in all directions as they listened to the living Word. It was Pentecost repeated. Chas. G. Finney, the sanctified Presbyterian theologian, was eminently characterized by this miraculous power, by which He shook America and Europe. On one occasion, entering a cotton factory in New York, working 700 hands, he goes up into the loom-room where the clatter of 300 great looms utterly disqualifies the operators to hear his voice. He stands motionless as a statue in their midst. The girls look upon his face, and a strange paralysis comes on them till they lose the thread, get tangled up, and are unable to extricate, and send a messenger for the boss to come at once. On arrival he turns his eyes on the supernatural man of God standing in their midst; the strange paralysis comes on him till he can

not do anything. He sends a runner to the engineer with orders to stop the engine at once, and send all the hands into that room, consequently the machinery all ceases to move and becomes quiet. The 700 hands pour in. The boss says, "It is no time to run a cotton mill, it is time for salvation and I need it worse than any of you," and falls down; all this taking place before the preacher said a word. This miraculous power was on him. He was surcharged with heavenly dynamite which blew up the people wherever he went. Remember these things occurred but yesterday; so you cannot relegate them to the apostolic age. I have not lived quite 70 years; yet I have witnessed many of these wonderful miracles wrought by the Holy Ghost; if unbelievers and dead professors do say that "the age of miracles is past." This is one of the gifts which God commands you to earnestly seek. 1 Cor. 12:31. He is not mocking you. He has it for you.

6. "Prophecy." The original meaning of this word is *"Boiling over,"* from the fact that it fills the recipient and causes him to overflow with shouts and exhortations, generally uttered rapidly and in quick succession, e. g., John Knapp, the only surviving son of our glorified brother of precious memory, M. W. Knapp, last evening, having received the Pentecostal baptism of the Holy Spirit, illustrates this phase of the experience which was so prominent on the day of Pentecost, as he continued to shout and exhort, much to the edification and inspiration of all in the Bible School. This gift of prophecy is your qualification to preach the gospel, besides which there is no other. If you have it and no learning you

can preach with the Holy Ghost sent down from heaven. If you possess the lore of the ages and have not this gift, while you may be an able speaker, you are utterly incompetent to preach the gospel. Thus God still holds the reins of the kingdom in His own hands, and I am so glad He is even now raising up a mighty army of preachers, male and female, in the holiness movement to preach the gospel in all the earth and prepare the world for the speedy coming of the Lord. If you would reach the inspired revelation of these nine extraordinary gifts in 1 Cor. chap. 12 and 14, you will find Paul gives the decisive pre-eminence to this gift of prophesy, exhorting all the saints to appreciate all these gifts, for as he emphatically says "I would rather that you prophesy." The reason for this pre-eminence is because God has appointed that the world should be saved by preaching. Consequently there is nothing this side of heaven so important as preaching the gospel. With this gift you can do it, and without it you cannot. Do not flatter yourself that you are excused from preaching, lest you make the fatal mistake of your life and forfeit your crown.

7. Discernment of Spirits. This gift is indispensable to all Christian workers. Without it you will waste the Lord's ammunition. Without it you will administer the wrong medicine to the patient, and vomit him to death when he needs a tonic to build him up. You will do your utmost to get a man to take sanctification when he is not converted. A dead man can't take anything. You should put a dynamite charge under him and blow him out of the devil's kingdom, where he will receive life. Then you can feed him; but it does no good

to feed a dead man: he will never eat it till the resurrection power gives him life. Holiness people waste much ammunition in this way, trying to get church members sanctified when they need conviction and conversion. The blessed Holy Spirit will impart to you this gift, so you can read people like you read books, look at your congregation and take from their faces the very sermon they need, and immediately give it back to them. You need all these gifts, so they will counterbalance one another. With the discernment of spirits, reading people as I read Greek, you would be in great danger of doing serious harm by personating them, denouncing, criticising and condemning them to their own discouragement and your own defeat, if you do not have the gift of wisdom, which will prevent all that indiscretion, make you wise as a serpent and harmless as a dove and keep you from telling everything you know. In this there is no hypocrisy, as you are under no obligation to tell everything you know. When I preach to Methodists I quote John Wesley and John Fletcher. To Baptists, John Bunyan, and especially John the Baptist; and to Presbyterians, John Knox and John Calvin. Fortunately we have Johns enough to give them all their own, and not offend them with the Johns they don't appreciate. Thus in the succession of Paul, let us be "all things to all men," in order that we may save some.

8. Diversities of Tongues. *Gloossoon,* tongues, is the word for languages. On the day of Pentecost, in order to expedite the glorious gospel to the ends of the earth God wrought a double miracle, conferring on the one hundred and twenty gathered together the

gift of tongues, which enabled them to speak in all the languages of the many different nationalities, there represented, and at the same time He conferred on that vast multitude the miraculous power to hear,each one in his own language. It is a fact well attested by Missionaries that this gift of foreign languages is still with the church. I have seen many who witnessed to it. I am a witness myself as I use the Greek language, and some others like my own. But did you not study them in college? O, yes, and it is all right for you to do so; but still we should honor the Holy Ghost, who enables me to read the Greek Scriptures on sight with readiness, and without waiting to consult a dictionary, as none can do without the gift of the Holy Ghost. "But, Brother Godbey, I never expect to be a foreign missionary, then what need have I of this gift?" You need it for your own language. This wonderful English language, the most copious in the world and rapidly becoming more so and destined to cover the earth and be spoken by all nations during the glorious millennium, which is now dawning upon us in the holiness movement, contains 150,000 words. The ordinary people use only five to eight hundred words, and great scholars only eight or ten thousand. So you see the vast field for an ample supply of our own language. This is the glorious province of the blessed Holy Spirit in the bestowment of this gift. You need plenty of words, so you will never run out, and a language suitable to reveal to the people the great and important truth you proclaim. These vast and valuable resources will come to your hand in this extraordinary gift of the Spirit, so you will have no

trouble to find words to reveal the burning thoughts which the Spirit gives you, and can preach all day on the streets or elsewhere and never run out.

9. "Interpretation of Languages." This is a most important gift to qualify you to interpret the Bible and the good holiness books which explain it, and the precious word you constantly hear. While the Lord in His great mercy has imparted to me the gift of the Greek language; He has also in His wonderful benignity imparted the gift of interpretation. That is the reason why I stand in your midst reading the inspired Greek Scriptures on sight and interpreting the same simultaneously. The Holy Spirit in a wonderful way will interpret to you the things of God to your unutterable surprise. John Elliott the great Indian Apostle in the days of the Pilgrim Fathers, under whose preaching five thousand wild savages were gloriously converted, used to preach in the primeval forests of New England, on the spot where Boston and other great cities now stand. He spoke in the English language; his Indian audience did not understand him, yet they were convicted under his preaching and fell to the ground rolling in the leaves and crying aloud till God converted them and they arose shouting. All this was because the Holy Spirit interpreted the gospel message to them, enabling the ignorant barbarians to receive the salvation of the Lord.

CHAPTER XVIII.

HOW SHALL I RECEIVE THESE GIFTS?

Your question is answered in 1 Cor. 12:11. "But one and the same Spirit works all these things in you, dispensing to each one severally as He wills." On this transcendently important subject of the extraordinary gifts of the Holy Spirit, we find there are two dangerous extremes: first, the wild fanaticism which appropriates them, becomes inflated, arrogant and imperious till Satan captures the poor victim completely with the fatal lasso of spiritual pride, the swift precursor of speedy and awful ruin on the one side; and second, the superstitious delusion, so prevalent in the church, that these gifts all left the world with the primitive apostles the trend of which is to depreciate them, and never think of seeking after them. As a rule you will find the truth midway between two errors. So it is in this case. In the first place, we are all commanded to "seek these gifts earnestly" so that point is settled. God never mocks His creatures by commanding impossibilities. In the second place, these gifts are not to be appropriated. You can have the nine graces and have them all the time in their perfection, as they are essential to salvation; not so with the nine gifts, which are not essential to your salvation, but simply to your efficiency in the salvation of others. As they constitute your panoply, to arm and equip you for the Lord's war against the world, the flesh and the devil; the Holy Ghost in con-

descending mercy, not only furnishes you the gifts, each one the moment you need it, but Himself, your loving custodian keeps them for you, when you are not using them. Consequently, you may use them all at different times in a single day, or you may use any number of them as you may need. Some of them, you need simultaneously, and others ever and anon, and still others, more or less frequently.

When in the Holy Land, both in 1895 and 1899, I passed over the plain of Rephim where Jonathan with a lonely armor-bearer, went out under night-fall, climbed the Philistine citadel, shouted uproariously, and put to flight an army of giants. This is a grand Old Testament, symbolic lesson, illustrating the omnipotence of the Holy Ghost, who in that case is symbolized by the armor-bearer, stupendously revealing the consolatory fact, that if you go out alone with the Holy Ghost, whole armies of devils will fly before you.

You know in ancient warfare, the warrior went out utterly unincumbered, that he might be light and nimble to fight the enemy; meanwhile his armor-bearer carried all his arms for him, supplying him with what he needed at the moment. So you go out perfectly free and light enough to jump over Pike's Peak, while the Holy Ghost goes with you and carries His nine gifts which are your panoply, supplying you with the very one you need at the time of conflict, and not encumbering you with those you do not need.

We write these pages in Cincinnati. Let us suppose it to be war time. The enemy is shaking the continent, sending terror and devasta-

tion in all directions. He is fortified in this city. The army of the Republic is marching to our relief. The shrewd commander plants his batteries on a mountain ten miles distant and bombards the city with his heaviest artillery, till he drives the enemy out of all their citadels and forces them to meet him on the open plain. Then he needs an abundance of minnie rifles, powder and shot. A terrible battle ensues. The earth is deluged with blood, and heaped with the slain, ultimating in awful bayonet charges. Meanwhile they need revolvers and swords in abundance. Now you know the government furnishes all these weapons and ammunition, and the mules and wagons to haul them to the very spot where they are needed. It would be pretty hard for the soldiers to drag the cannons and carry all their ammunition. Even so in this terrible exterminating war with the devil, the government of heaven furnishes all the cannon, guns, revolvers, swords, powder and shot. You have nothing to do but use them. The Holy Ghost is always on hand supplying you the very weapon you need at the moment. Many a time you need sixty-four pounders to smash up the devil's citadel as you find him apparently impregnably fortified in dead churches, and high places by the wealth, influence, pomp, and pageantry of the world. You need but one thing and that is courage to load to the muzzle and shoot to kill. The Holy Ghost furnishes the cannon and the powder, the ball, shot and shell. When you have smashed up the citadel and forced the enemy to meet you on the open plain; then you need the rifle and plenty of powder and shot. You will find it in your hand before you know it.

Nothing to do but load and shoot. Much of your warfare will be the hand to hand fight in which you need the six-shooter, so if the enemy dodges you will have six chances at him, and the sword and battle-axe. Do not forget that the Holy Ghost is the custodian of his own gifts, dispensing them to you as you need them, thus leaving you unincumbered and light as a Bird of Paradise, blythe as a Lark and elastic enough to leap over the moon; how infinitely better than to be worn out pulling the cannon and carrying your gun. I am telling you how to receive these gifts. The Holy Spirit keeps them and imparts them as you need them. Then what must I do? Sink so deep into God, that the devil can't find you; lost in His will, you go to the battle field with perfect faith in God the Holy Ghost, to go with you, bearing all these nine gifts which constitute your invincible panoply and give them to you as you need them. Jesus says not to think about what you are going to say for it will be given to you by the Holy Ghost at the time. Of course this does not ignore your own intellect and sanctified judgment. I hope you will live so close to God that the Holy Ghost can trust you with His extraordinary gifts. Showers of blessings on you. Reader, be true to the Father, Son and the Holy Ghost; fight the battle like a hero; live and die a martyr, if the Lord tarries. Abide in constant readiness to meet King Jesus, coming in a cloud, looking out for the glorious translation by the Holy Ghost and the triumphant rapture of the saints. Let us meet in the bright upper world. Hallelujah! Amen.

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